اِنَّ هٰذَا الْقُرْاٰنَ يَهْدِيْ لِلَّتِيْ هِيَ اَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِيْنَ الَّذِيْنَ يَعْمَلُوْنَ الصّٰلِحٰتِ اَنَّ لَهُمْ اَجْرًا كَبِيْرًا

Quran English Translation and Tafseer
Sayyid Abul Ala Mawdudi

Surah 13 Ar-Rad (The Thunder)

سُوْرَةُ الرَّعْدِ مَدَنِيَّةٌ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

(In the name of Allah, the Merciful, the Compassionate)

الٓمّٓرٰ تِلْكَ اٰيٰتُ الْكِتٰبِ ؕ وَالَّذِيْٓ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ الْحَقُّ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يُؤْمِنُوْنَ ۝١

(13-1) Alif. Lam. Mim. Ra'. These are the verses of the Divine Book. Whatever has been revealed to you from your Lord is the truth, and yet most (of your) people do not believe.[1]

(1) This is the introduction to this Surah, in which its aim and object has been enunciated in a few words. Allah has addressed the Prophet (peace be upon him) to this effect: O Prophet, most of your people are rejecting the teachings of the Quran for one reason or the other, but the fact is that what We are sending down to you is the truth whether people believe it or not.

After this brief introduction, the discourse deals with the main subject of the Surah which consists of three basic things. First, the entire universe belongs to Allah alone, and none besides Him has any right to service and worship. Second, there is another life after this life in which you shall have to render an account of all your actions. Third, I am a Messenger of Allah: whatever I am presenting before you is not from myself but from Allah. As the people were rejecting these three things, these have been reiterated over and over again in various forms to remove doubts and objections from the minds of the disbelievers.

اَللّٰهُ الَّذِيْ رَفَعَ السَّمٰوٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ؕ كُلٌّ يَّجْرِيْ لِاَجَلٍ مُّسَمًّى ؕ يُدَبِّرُ الْاَمْرَ يُفَصِّلُ الْاٰيٰتِ لَعَلَّكُمْ بِلِقَآءِ رَبِّكُمْ تُوْقِنُوْنَ ۝٢

(13-2) It is Allah Who has raised the heavens without any supports that you could see, [2] and then He established Himself on the Throne [3] (of Dominion). And He it is Who has made the sun and the moon subservient [4] (to a law), each running its course till an appointed term. [5] He governs the entire order of the universe and clearly explains [6] the signs that you may be firmly convinced about meeting your Lord. [7]

(2) In other words, “Allah is He who raised the heavens without (any) pillars that you can see.” Though there is nothing apparent and visible that is supporting these heavens, yet there is an invariable and imperceptible Power which is not only holding but keeping in its place each and every one of these huge heavens and whatever is in between them.

(3) For further details of “Then He established upon the Throne,” please refer to (E.N. 41 of Surah Al-Aaraf). Here the purpose will be served if it is understood that this thing has been mentioned in the Quran at many places in order to bring out clearly the fact that Allah has not only created the earth, but also rules over His Kingdom, and that His universe is a factory that is not working automatically as some ignorant people seem to think nor is it being ruled by many gods as other ignorant people seem to believe. But it is a regular system that is being run and ruled over by its Creator.

(4) It should be noted here that the addressees themselves accepted the truth of all the claims that have been made in this verse. Therefore no proofs were required of the facts that it is Allah Who has raised up the heavens without any visible support and subjected the sun and the moon to a fixed order. These things have been mentioned here only as arguments to prove that Allah is the sole Sovereign and ruler of the entire universe.

Now let us consider this question: How can such an argument as this convince those who do not believe at all in the existence of God nor acknowledge that He is the Creator of the universe and the Director of all of its affairs? The answer is that the arguments in support of the doctrine of Tauhid advanced in

the Quran to convince the mushriks equally apply against the atheists to prove the existence of God. It is like this: The entire universe, the earth, the moon, the sun and the countless heavenly bodies constitute a perfect system which is working under the same all powerful law. This is a proof that such a system must have been designed by some All-Powerful Sovereign, Who possesses wisdom and unerring knowledge. This proves conclusively the existence of that Allah Who has no other equal nor associate nor partner. For there can be no system without an administrator, no law without a ruler, no wisdom without a sage, and no knowledge without the possessor of that knowledge. Above all, no one can ever conceive that there can be any creation without a Creator except the one who is obdurate or has no sense left in him at all.

(5) This system is not only a standing proof of the fact that an All-Powerful Sovereign is ruling over it, but is also an evidence of the great wisdom underlying it. It also bears witness that there is nothing everlasting in it. Everything in it remains for a fixed term after which it comes to an end. This is equally true for each and every component part of it as well as for the whole system. It is quite evident from its physical structure that there is nothing everlasting and immortal. There must be some fixed term for the system as a whole, after the expiry of which it shall come to an end. Then there shall be another world. Therefore it is most likely that there shall be Resurrection as predicted in the Quran: nay, its inevitability is beyond any doubt.

(6) Allah makes plain those signs which help prove the truth of what the Prophet (peace be upon him) was informing them. These signs are spread all over the universe and everyone who observes these with open eyes can perceive that the realities towards which the Quran invites the people are testified by these signs.

(7) The preceding signs have been cited to prove two things. First, the universe has only one Creator and Administrator. Second, there shall be life in the Hereafter in which everyone shall be judged in the divine court and awarded rewards and

punishments on merit. As the first thing was quite obvious, it has not been mentioned in the conclusion drawn from the signs. But the second thing, life in the Hereafter, has been mentioned because that was rather hidden from perception. Therefore it has specifically been stated that these signs have been made plain in order to convince you that you shall meet your Lord in the Hereafter and render an account of all your actions in this world.

Now let us consider how these signs help prove life in the Hereafter. These make it evident in two ways.

(1) When we consider how big heavenly bodies as the sun and the moon are completely subject to the will of Allah, our hearts feel convinced that Allah Who has created these things and regulated their movements so orderly around their orbits, has undoubtedly the power to bring to life the whole human race after its death.

(2) The terrestrial system also proves that its Creator is All- Wise. Therefore it can never be imagined that the All-Wise Creator could have created man and endowed him with wisdom and intelligence and invested him with power and authority, and then left him free to do what he liked with these, without being responsible and accountable for their use or abuse. For His Wisdom demands that He should take full account of all the acts and deeds of man in this world. It requires that He should take to task those who committed aggressions and compensate their victims and He should give rewards to those who practiced virtue and punishments to those who did wicked deeds. In short, His Wisdom requires that He should call to account every human being and demand: How did you carry out the trust that was placed in your hands in the shape of your wonderful body with its wonderful faculties and the numerous resources of the earth? It may be that a foolish and unjust ruler of this world might entrust the affairs of his kingdom in the hands of his agents and then forget to call them to account, but such a thing can never be expected from the All-Wise and All-Knowing Allah. It is this way of observing and considering the heavenly bodies that can convince us that life in the Hereafter is both possible and inevitable.

وَ ُوَالَّذِی مَدَّ ا اَ ضَ وَ جَعَلَ فِ ۡ وَاسِیَ وَ اَ ۡ ۡ ۡ

(3) Accountability: The earth, with all its wonderful and purposeful signs, is a clear evidence of the fact that its Creator is All-Wise. Therefore it cannot even be imagined that He has created man, His noblest creation, without any purpose. Just as His wisdom is apparent from the structure of the earth, its mountains, its rivers, the pairs of its trees and fruits, its night and day, so it is quite obvious that it has not been made the habitation of man without any purpose, nor will it be brought to naught without the fulfillment of that purpose. Clearly mankind shall be accountable to its Creator for the fulfillment of that divine purpose.

وَ فِی ا اَ ض قِطَعٌ مُّتَجٰوِرٰتٌ وَّ جَنّٰتٌ مِّنۡ اَ عۡنَابٍ وَّ زَ رۡعٌ وَّ نَخِ یۡلٌ صِ نۡوَانٌ وَّ غَیۡ رُ صِ نۡوَانٍ یُّسۡقٰی بِمَآءٍ وَّاحِدٍ وَ نُفَضِّلُ بَعۡضَ ہَا عَلٰی بَعۡ ضٍ فِی ا ۡاُکُلِ ؕ اِنَّ فِیۡ ذٰلِکَ لَاٰیٰتٍ لِّقَ وۡمٍ یَّ عۡقِلُوۡنَ ۴

(13-4) And on the earth there are many tracts of land neighbouring each other. (9) There are on it vineyards, and sown fields, and date palms: some growing in clusters from one root, some standing alone. (10) They are irrigated by the same water, and yet We make some excel others in taste. Surely there are signs in these for a people who use their reason. (11)

(9) That is, If you observe carefully, you will find divine wisdom, design and purpose in the diversity of the structure of the earth. Though it has countless regions adjoining one another, they are different from one another in their shapes, colors, component parts, characteristics, potentialities, productive capacity and source of minerals. This diversity has countless points of wisdom and advantage. Let alone other creatures, if we consider the diversity of regions from the point of the good it has done to mankind, we shall have to acknowledge that this is the result of the well thought and well planned design of the All-Wise Creator. For this diversity has helped the growth of human civilization so much that only an unreasonable person can assign this to mere accident.

(10) Some of the date palm trees have only a single trunk from the root while others have two or more stems from the same root.

(11) The things mentioned in this verse contain many other signs besides the proofs of Tauhid and the boundless powers and All-Comprehensive Wisdom of Allah. Let us consider one of these, that is, the diversity in the universe, including mankind. There is the one and the same earth but all its regions are quite different from one another. Then there is one and the same water but it helps to produce different kinds of corn and fruits. Then one and the same tree bears fruits which, in spite of likeness, differ from one another in shapes, sizes, and other features. Then there is one and the same root from which sometimes one and at others two trunks sprout up, with their own different characteristics. If one considers these aspects of diversity, one shall come to the conclusion that the divine wisdom demands the same kind of diversity in the natures, temperaments and inclinations of human beings, and, therefore, in their conducts. So, one need not worry about the existence of this diversity. As it has been stated in (Ayat 31), if Allah had willed, He could have created all human beings alike and virtuous by birth. But the wisdom that underlies the creation of the universe, including mankind, requires diversity and not uniformity. Otherwise, all this creation would have become meaningless.

وَ اِنۡ تَعۡجَبۡ فَعَجَبٌ قَوۡلُهُمۡ ءَاِذَا كُنَّا تُرٰبًا ءَاِنَّا لَفِىۡ خَلۡقٍ جَدِيۡدٍ ؕ اُولٰٓئِكَ
الَّذِيۡنَ كَفَرُوۡا بِرَبِّهِمۡ وَ اُولٰٓئِكَ الۡاَغۡلٰلُ فِىۡۤ اَعۡنَاقِهِمۡ وَ اُولٰٓئِكَ اَصۡحٰبُ النَّارِ ۚ هُمۡ فِيۡهَا
خٰلِدُوۡنَ ۝۵

(13-5) And were you to wonder, then wondrous indeed is the saying of those who say: "What! After we have been reduced to dust, shall we be created afresh?" They are the ones who disbelieved in their Lord; (12) they are the ones who shall have shackles around their necks. (13) They shall be the inmates of the Fire, wherein they will abide for ever.

(12) They “disbelieved in their Lord”: their denial of the Hereafter is, in fact, the denial of the Power and Wisdom of Allah.

As they say that it is impossible to bring them again to life after their death, it implies that, God forbid, their Allah Who has created them lacks not only power but wisdom, too.

(13) As a shackle around the neck is a symbol of imprisonment, the words “shackles upon their necks” have been used here idiomatically to show that they are slaves of ignorance, obduracy, lust and are blind followers of their forefathers. As their thinking is influenced by their prejudices, they cannot believe in the Hereafter and would deny this, though there is every reason to believe that it is inevitable.

وَ يَسۡتَعۡجِلُوۡنَكَ بِالسَّيِّئَةِ قَبۡلَ الۡحَسَنَةِ وَ قَدۡ خَلَتۡ مِنۡ قَبۡلِهِمُ الۡمَثُلٰتُ ؕ وَ
اِنَّ رَبَّكَ لَذُوۡ مَغۡفِرَةٍ لِّلنَّاسِ عَلٰى ظُلۡمِهِمۡ ۚ وَ اِنَّ رَبَّكَ لَشَدِيۡدُ الۡعِقَابِ ﴿۶﴾

(13-6) They challenge you to hasten the coming of evil upon them before the coming of any good, (14) although people who followed a like course before had met with exemplary punishment (from Allah). Verily your Lord is forgiving to mankind despite all their wrong-doing. Verily your Lord is also severe in retribution.

(14) This refers to the demand of the Quraish from the Prophet (peace be upon him): If you are a true Prophet (peace be upon him) of God, why don't you hasten to bring that scourge of God upon us of which you have been threatening us, when we are flouting and denying you? They did this in different ways. Sometimes they would invoke God mockingly and say: O Lord, settle our accounts now and do not postpone these to the Day of Resurrection. At another time, they would say: Our Lord, if what Muhammad (peace be upon him) says be true, and be from Thee, then stone us from the sky or send down some other scourge upon us from the sky or send down some other painful torment upon us. In this verse an answer has been given to such impudent demands of the disbelievers. They have been admonished to refrain from such foolish demands and avail of the respite that was being given to them and mend their ways, for they were incurring the wrath of God by adopting the attitude of rebellion.

وَ يَقُوۡلُ الَّذِيۡنَ كَفَرُوۡا لَوۡ لَاۤ اُنۡزِلَ عَلَيۡهِ اٰيَةٌ مِّنۡ رَّبِّهٖ ؕ اِنَّمَاۤ اَنۡتَ
مُنۡذِرٌ وَّ لِكُلِّ قَوۡمٍ هَادٍ ﴿۷﴾

(13-7) Those who refused to believe in you say: "Why has no (miraculous) sign been sent down upon him from his Lord?" (15) You are only a warner, and every people has its guide. (16)

(15) This showed their mentality. The only criterion of judging whether Muhammad (peace be upon him) was a true Prophet or not according to these disbelievers, was whether he would perform a miracle to them. This was because they would not judge his message by rational arguments: they would not learn a

lesson from his high character nor from the moral revolution that was being brought about among his companions by his message and noble example: nor would they carefully consider the rational arguments given in the Quran to prove the errors of their religion of shirk and superstitions of ignorance. They would ignore these rational things and demand a miracle to decide the issue.

(16) This is the concise answer to their demand, though it has not been directly addressed to the disbelievers but to the Messenger (peace be upon him). It is this: O Prophet, you should not worry at all about some miracle which you might show to these people in order to convince them, for it is not a part of your mission. Your duty is only to warn the people of their negligence and of the evil consequences of their wrong ways. And for this purpose, We have always sent a guide to every people. Now you, too, are performing this duty, and it is for them to open their eyes and judge the truth of your Message. After giving this concise answer, Allah overlooks their demand but warns them, in the succeeding verses, that they have to deal with the All- Knowing Allah Who has full knowledge about everyone of them from the time they were in the wombs of their mothers, and Who keeps a keen watch over everything they do. Therefore their fates shall be decided strictly with justice in accordance with their merits and that there is no power on the earth and in the heavens that can influence in the least His decisions and judgments.

اَللّٰهُ يَعۡلَمُ مَا تَحۡمِلُ كُلُّ اُنۡثٰى وَ مَا تَغِيۡضُ الۡاَرۡحَامُ وَ مَا تَزۡدَادُ ؕ وَ كُلُّ شَىۡءٍ عِنۡدَهٗ بِمِقۡدَارٍ ۸

(13-8) Allah knows what every female bears; and what the wombs fall short of (in gestation), and what they may add. (17) With Him everything is in a fixed measure.

(17) When amplified the verse will mean: Allah remains fully aware of all the developments that take place in the child while in its mother’s womb, and He watches over the decrease or increase in each of its limbs, and its potentialities, capabilities and powers.

عٰلِمُ الۡغَيۡبِ وَ الشَّهَادَةِ الۡكَبِيۡرُ الۡمُتَعَالِ ۹

(13-9) He knows both what is hidden and what is manifest. He is the Supreme One, the Most High.

سَوَآءٌ مِّنكُم مَّنۡ اَسَرَّ الۡقَوۡلَ وَمَنۡ جَهَرَ بِهٖ وَمَنۡ هُوَ مُسۡتَخۡفٍۢ
بِالَّيۡلِ وَسَارِبٌۢ بِالنَّهَارِ ﴿۱۰﴾

(13-10) It is all the same for Him whether any of you says a thing secretly, or says it loudly, and whether one hides oneself in the darkness of night, or struts about in broad daylight.

لَهٗ مُعَقِّبٰتٌ مِّنۡۢ بَيۡنِ يَدَيۡهِ وَمِنۡ خَلۡفِهٖ يَحۡفَظُوۡنَهٗ مِنۡ اَمۡرِ اللّٰهِ ؕ اِنَّ
اللّٰهَ لَا يُغَيِّرُ مَا بِقَوۡمٍ حَتّٰى يُغَيِّرُوۡا مَا بِاَنۡفُسِهِمۡ ؕ وَاِذَاۤ اَرَادَ اللّٰهُ بِقَوۡمٍ سُوۡٓءًا فَلَا مَرَدَّ لَهٗ ۚ وَ
مَا لَهُمۡ مِّنۡ دُوۡنِهٖ مِنۡ وَّالٍ ﴿۱۱﴾

(13:11) There are guardians over everyone, both before him and behind him, who guard him by Allah's command. (18) Verily Allah does not change a people's condition unless they change their inner selves. And when Allah decides to make a people suffer punishment, no one can avert it. Nor can any be of help to such a people against Allah. (19)

(18) That is, Allah not only directly watches over whatever each person does, and is fully aware of everything he does, but He has also appointed such guardians as accompany him everywhere and keep a full record of all his deeds. This has been stated here to warn those people who live their lives under the delusion that they have been left absolutely free to do whatever they like and shall not be required to render an account of what they did in this worldly life. The warning is that such people invite their own retribution.

(19) This is to warn them further that they should not remain under any delusion that some holy person or saint or angel has the power to rescue them from divine retribution, for there is none who could defend them against Allah, even though they might have been paying homage and making offerings to their so called patrons and protectors in the hope that they would rescue them from punishment from Allah on the Day of Judgment.

هُوَ الَّذِیۡ یُرِیۡکُمُ الۡبَرۡقَ خَوۡفًا وَّ طَمَعًا وَّ یُنۡشِئُ السَّحَابَ الثِّقَالَ ﴿۱۳:۱۲﴾

(13-12) He it is Who causes you to see lightning that inspires you with both fear and hope, and He it is Who whips up heavy clouds.

وَ یُسَبِّحُ الرَّعۡدُ بِحَمۡدِہٖ وَ الۡمَلٰٓئِکَۃُ مِنۡ خِیۡفَتِہٖ وَ یُرۡسِلُ الصَّوَاعِقَ فَیُصِیۡبُ بِہَا مَنۡ یَّشَآءُ وَ ہُمۡ یُجَادِلُوۡنَ فِی اللّٰہِ وَ ہُوَ شَدِیۡدُ الۡمِحَالِ ﴿۱۳:۱۳﴾

(13-13) The thunder celebrates His praise and holiness, [20] and the angels, too, celebrate His praise for awe of Him. [21] He hurls thunderbolts, striking with them whom He wills while they are engaged in disputation concerning Allah. He is Mighty in His contriving. [22]

(20) The thunder is a proclamation of Tauhid for those who have ears to hear the real meaning of its loud noise which follows the flash of lightning, though it is merely a kind of noise for those who hear it like animals. For it proclaims that Allah Who raises clouds from the oceans and carries them wherever He wills, and makes the lightning flash from the clouds and then turns them into rain so as to supply water to the dwellers of the earth, is perfect and worthy of all praise, is All-Wise and All-Powerful and is flawless in every respect and has do partner whatsoever.

(21) The mention of the fact that the angels are filled with awe of their Lord, and they proclaim His praise has a special significance here. This is to refute the shirk of the ignorant people who have always worshiped the angels as gods and deities and believed them to be partners with God in His Godhead. It has been stated that they are not partners with Allah but His most obedient servants; so much so that they praise Him and are filled with awe of Him.

(22) He has countless plans and measures which are so effective and sudden that He can smite anyone with any one of them from any side He wills. So much so that the intended victim is absolutely unaware of it. This is a proof that those people, who

say absurd things about such All- Powerful Being, are absolutely void of sense.

لَهٗ دَعۡوَةُ الۡحَقِّ ؕ وَ الَّذِيۡنَ يَدۡعُوۡنَ مِنۡ دُوۡنِهٖ لَا يَسۡتَجِيۡبُوۡنَ لَهُمۡ بِشَىۡءٍ اِلَّا كَبَاسِطِ كَفَّيۡهِ اِلَى الۡمَآءِ لِيَبۡلُغَ فَاهُ وَ مَا هُوَ بِبَالِغِهٖ ؕ وَ مَا دُعَآءُ الۡكٰفِرِيۡنَ اِلَّا فِىۡ ضَلٰلٍ ﴿۱۴﴾

(13-14) To Him alone should all prayer be addressed, (23) for those to whom they do address their prayers beside Him are altogether powerless to respond to them. The example of praying to any other than Allah is that of a man who stretches out his hands to water, asking it to reach his mouth, although water has no power to reach his mouth. The prayers of the unbelievers are a sheer waste.

(23) “For Him is the supplication of truth,” for Allah alone has the power and the authority to give help and remove difficulties.

وَ لِلّٰهِ يَسۡجُدُ مَنۡ فِى السَّمٰوٰتِ وَ الۡاَرۡضِ طَوۡعًا وَّ كَرۡهًا وَّ ظِلٰلُهُمۡ بِالۡغُدُوِّ وَ الۡاٰصَالِ ﴿۱۵﴾

(13-15) All that is in the heavens and the earth prostrates itself, whether willingly or by force, (24) before Allah; and so do their shadows in the morning and in the evening. (25)

(24) “And to Allah falls in prostration whoever is in the heavens and the earth” in the same sense that every creation of His has to obey and submit to His Physical law in every detail. The only difference between the submission of a believer and an unbeliever is that the former submits to it with a willing heart while the latter is forced to do so against his will, for it is absolutely beyond his power to oppose it.

(25) “Their shadows” in the sense that they fall to the west in the morning and to the cast in the evening and so on. This shows that they, too, have to submit to some law.

قُلۡ مَنۡ رَّبُّ السَّمٰوٰتِ وَ الۡاَرۡضِ ؕ قُلِ اللّٰهُ ؕ قُلۡ اَفَاتَّخَذۡتُمۡ مِّنۡ دُوۡنِهٖۤ اَوۡلِيَآءَ لَا يَمۡلِكُوۡنَ لِاَنۡفُسِهِمۡ نَفۡعًا وَّ لَا ضَرًّا ؕ قُلۡ هَلۡ يَسۡتَوِى الۡاَعۡمٰى وَ الۡبَصِيۡرُ اَمۡ هَلۡ تَسۡتَوِى الظُّلُمٰتُ وَ النُّوۡرُ ۚ اَمۡ جَعَلُوۡا لِلّٰهِ شُرَكَآءَ خَلَقُوۡا كَخَلۡقِهٖ فَتَشَابَهَ الۡخَلۡقُ عَلَيۡهِمۡ ؕ قُلِ اللّٰهُ خَالِقُ كُلِّ شَىۡءٍ وَّ هُوَ الۡوَاحِدُ الۡقَهَّارُ ﴿۱۶﴾

(13-16) Ask them: "Who is the Lord of the heavens and the earth?" Say: "Allah." (26) Tell them: "Have you taken beside Him as your patrons those who do not have the power to benefit or to hurt even themselves?" Say: "Can the blind and the seeing be deemed equals? (27) Or can light and darkness be deemed equals?" (28) If that is not so, then have those whom they associate with Allah in His Divinity ever created anything like what Allah did so that the question of creation has become dubious to them? (29) Say: "Allah is the creator of everything. He is the One, the Irresistible." (30)

(26) It will be worthwhile to note that though the question, "Who is the Lord of the heavens and the earth?" was put to the disbelievers, Allah told the Prophet (peace be upon him) to answer it himself and say, "Allah". This was because the disbelievers hesitated to answer it one way or the other. They could not say that it was not Allah for they themselves believed that Allah was the Creator of everything. On the other hand, they could not acknowledge this fact in so many words in answer to such question. For, they would then have to acknowledge the doctrine of Tauhid. Then no basis could have been left in favor of shirk. As they realized their weak position, they would not give any answer to such questions. That is why Allah asks His Messenger (peace be upon him) to put such questions to the disbelievers: "Who is the Creator of the heavens and the earth? Who is the Lord of the Universe? Who sustains you with provisions of life?" When they do not give any answer to such questions, Allah asks His Messenger (peace be upon him) to say "Allah" in answer. He then proceeds on with this argument: When Allah does all these things, how do the deities you worship come in?

(27) The blind man is the person who cannot see any of the countless signs of the Oneness of Allah, though these lie spread over before him in the universe. On the other hand, the seeing man is the person who can see in every particle of the universe and in every leaf of grass and tree signs pointing to their Creator. Thus the question that has been posed means: O disbelievers, if

you are blind to the signs, why should the one who can see the signs should behave like a blind man and stumble along like you?

(28) Here “light” means the light of the knowledge of the truth which the Prophet (peace be upon him) and his followers possessed. In contrast to this, there was the “darkness” of ignorance in which the disbelievers were wandering about. The question that has been posed means to ask this: Why should those, who have received the light, extinguish it and wander about in the darkness like you? Well, if you do not know the worth of the light, you may choose to wander in the darkness. But how can you expect the one who has received the light and who appreciates the difference between the light and the darkness, and who is seeing the right way as if in broad daylight, to leave the light and wander about in the darkness?

(29) The question is intended to impress on the disbelievers that there is absolutely no reason why they should practice shirk. When they themselves admit that their gods did not create even an iota in the universe and that they do not have even the smallest and most insignificant share in the creation, there remains no ground for them to cherish any doubts about it. Why should, then, their false gods and deities share the rights and powers of the Real Creator?

(30) The Arabic word Qahhar literally means “The one who rules over all by virtue of His own power, and keeps all under His complete control.”

This fact that He is “the One, the Prevailing” follows naturally from the preceding fact that “Allah is the Creator of all things” for this fact was also acknowledged by the mushriks and was never denied by them. This is so because the Creator of everything should logically be Unique, and every other thing or being must necessarily be His creation. Therefore nothing could be the equal of the Creator or partner in His Being, attributes, powers and rights. Likewise, the Creator must have complete power and control over His Creation.

For, it can never be imagined that the Creator would create anything over which He has not full control. Therefore, the one who acknowledges Allah to be the Creator must also acknowledge Him to be the Unique and the All-Powerful. After this, there remains no reason why one should worship anyone other than the Creator or invoke someone else for help in resolving his difficulties and fulfilling his needs.

اَنۡزَلَ مِنَ السَّمَآءِ مَآءً فَسَالَتۡ اَوۡدِيَةٌۢ بِقَدَرِهَا فَاحۡتَمَلَ السَّيۡلُ زَبَدًا رَّابِيًا ؕ وَمِمَّا يُوۡقِدُوۡنَ عَلَيۡهِ فِى النَّارِ ابۡتِغَآءَ حِلۡيَةٍ اَوۡ مَتَاعٍ زَبَدٌ مِّثۡلُهٗ ؕ كَذٰلِكَ يَضۡرِبُ اللّٰهُ الۡحَقَّ وَالۡبَاطِلَ ؕ فَاَمَّا الزَّبَدُ فَيَذۡهَبُ جُفَآءً ۚ وَاَمَّا مَا يَنۡفَعُ النَّاسَ فَيَمۡكُثُ فِى الۡاَرۡضِ ؕ كَذٰلِكَ يَضۡرِبُ اللّٰهُ الۡاَمۡثَالَ ؕ ١٧

(13-17) Allah sends down water from the heavens and the river-beds flow, each according to its measure, and the torrent carries along a swelling scum. (31) In like manner, from that metal which they smelt in the fire to make ornaments and utensils, (32) there arises scum like it. Thus does Allah depict truth and falsehood. As for the scum, it passes away as dross; but that which benefits mankind abides on the earth. Thus does Allah explain (the truth) through examples.

(31) In this simile the knowledge which had been sent down by Allah to the Prophet (peace be upon him) has been likened to the rain from the sky, and the believers to the streams, rivulets and rivers. Just as the streams etc. fill themselves with rain water, each according to its capacity, so his followers gained knowledge from him, each according to his ability. On the other hand, the hue and cry that was raised by the opponents of the Islamic movement has been likened to the swelling foam etc. that begins to dance about on the surface of flood water, but soon vanishes away.

(32) As it is but natural that scum should appear on the surface when ornaments are heated in the furnace for purification, likewise bad people would come to the surface and take prominent part in persecuting the good people who are passed through the furnace of persecution for their purification.

لِلَّذِينَ اسۡتَجَابُوۡا لِرَبِّهِمُ الۡحُسۡنٰى ؕ وَ الَّذِيۡنَ لَمۡ يَسۡتَجِيۡبُوۡا لَهٗ لَوۡ اَنَّ
لَهُمۡ مَّا فِى الۡاَرۡضِ جَمِيۡعًا وَّ مِثۡلَهٗ مَعَهٗ لَافۡتَدَوۡا بِهٖ ؕ اُولٰٓئِكَ لَهُمۡ سُوۡٓءُ الۡحِسَابِ ۙ وَ مَاۡوٰىهُمۡ جَهَنَّمُ ؕ
وَ بِئۡسَ الۡمِهَادُ ﴿۱۸﴾

(13-18) There is good reward for those who respond to the call of their Lord. And those who do not respond to their Lord, (a time will come when) they shall offer all they have - even if they have all the riches of the world and the like of it besides to redeem themselves (from the chastisement of Allah). (33) They will be subjected to a severe reckoning (34) and Hell shall be their refuge. What a wretched resting place it is!

(33) This shows that the disbelievers would be in such a sad plight that they would not hesitate to give their all for their redemption.

(34) “Those will have the worst reckoning”: they shall have to bear the full consequences of their evil deeds. No sin, no shortcoming, in short, nothing will be forgiven and no evil shall go unpunished.
We learn from the Quran that the rebels of Allah shall have to render a reckoning, whereas there shall be a light reckoning from those who have been faithful and obedient to their Lord. In consideration of their loyal services, their cases will be dealt with leniently, and taking their general goodness into account many of their shortcomings will be forgiven.

This is further amplified by a tradition of the Prophet (peace be upon him). Aishah relates: I said, O Messenger of Allah, the most dreadful verse of the Quran is this: “Whoso shall commit an evil, he shall be punished for it. (Surah An- Nisa, Ayat 123).” The Prophet answered: O Aishah, don’t you know how Allah clears the accounts of His faithful and obedient servant. Whatever harm or trouble he receives in this world, even so much as the pricking of a thorn, is taken by Allah as atonement for one or the other of his sins. As regards to the Hereafter, everyone who shall be called upon to render an account of any sin, shall be punished for it. At this Aishah asked: Then what is meant by light reckoning in this verse: Whoso shall be given his “Book of Deeds” in his right hand,

he will render a light reckoning? (Surah Al- Inshiqaq, Ayats 7-8). The Prophet (peace be upon him) answered: This means merely the presentation of his whole conduct, that is, all his deeds, good and bad, shall be presented before Allah but he shall not be called upon to clear the account of all his deeds; for the one who shall be called upon to clear the whole of his account, shall be totally ruined.

The same thing is happening even in this world. A master deals very leniently with his faithful and obedient servant and connives at his minor faults and even forgives his major faults in consideration of his meritorious services. On the other hand, if a servant is proved to be treacherous and dishonest, no consideration is given even to his services, and he is punished both for his minor and for major faults.

اَفَمَنۡ يَّعۡلَمُ اَنَّمَاۤ اُنۡزِلَ اِلَيۡكَ مِنۡ رَّبِّكَ الۡحَـقُّ كَمَنۡ هُوَ اَعۡمٰى ؕ اِنَّمَا يَتَذَكَّرُ اُولُوا الۡاَلۡبَابِ ۙ﴿۱۹﴾

(13-19) He who knows that the Book which has been sent to you from your Lord is the Truth, is he like him who is blind to that truth? (35) It is only people of understanding who take heed: (36)

(35) That is, as the attitude of the two in this world will be different from each other, so shall be their ultimate end in the Hereafter.

(36) That is, those who listen to the message that has been sent down by Allah, and accept His Messenger, are really very wise people. This is why their conduct in this world is quite different from those foolish people who are blind to its merits: and so is their ultimate end in the Hereafter, as stated in the subsequent verses.

الَّذِيۡنَ يُوۡفُوۡنَ بِعَهۡدِ اللّٰهِ وَلَا يَنۡقُضُوۡنَ الۡمِيۡثَاقَ ۙ﴿۲۰﴾

(13-20) those who fulfil their covenant with Allah and do not break their compact after firmly confirming it; (37)

(37) This covenant is the same that was made by Allah with the entire mankind at the beginning of the creation that they would worship Him alone. (Refer to (E.Ns 134 and 135 of Surah Al-Aaraf). As this covenant has been made with every human being, it has been imbued firmly in human nature. When a human being is born in this world, he, so to say, confirms the same covenant because he owes his creation to the same Allah with Whom he had made that covenant. Then he is brought up by His Provider and fed and nourished with His provisions, and uses the powers and faculties endowed by Him. All these things bind him by themselves into a covenant of bondage with his Lord. It is obvious that wise, loyal and faithful people fulfill their covenant and dare not break it except that they might break it unconsciously and unwillingly.

وَ الَّذِ یۡنَ یَصِلُ وۡ نَ مَ اَمَرَ اللّٰہُ بِ اَنۡ یُّوۡ صَلَ وَ یَخۡشَ وۡنَ رَبَّہُمۡ وَ یَخَافُوۡنَ سُوۡٓءَ الۡحِسَابِ ۚ﴿۲۱﴾

(13-21) who join together the ties which Allah has bidden to be joined; (38) who fear their Lord and dread lest they are subjected to severe reckoning;

(38) That is, all those social and civil relations that are conducive to the correct and right conduct of collective human life.

وَ الَّذِ یۡنَ صَبَرُوا ابۡتِغَآءَ وَجۡہِ رَبِّہِمۡ وَ اَقَامُوا الصَّلٰوۃَ وَ اَنۡفَقُ وۡا مِمَّا رَزَقۡنٰہُمۡ سِرًّا وَّ عَلَانِیَۃً وَّ یَدۡ رَءُ وۡ نَ بِالۡحَسَنَۃِ السَّیِّئَۃَ اُولٰٓئِکَ لَہُمۡ عُقۡبَی الدَّارِ ﴿۲۲﴾

(13-22) who are steadfast in seeking the good pleasure of their Lord; (39) who establish Prayer and spend both secretly and openly out of the wealth We have provided them, and who ward off evil with good. Theirs shall be the ultimate abode (40)

(39) “Those who are patient”: They remain self possessed and keep under control all their desires and lusts and do not transgress the bounds, and they do not yield to temptations to disobey their Lord in order to gain advantages and gratify their desires. Nay, they bear with calm courage and endurance losses

and afflictions that are inevitable in the obedience of Allah. If we consider the life of a believer from this point of view, we shall find that his entire life is the life of endurance and fortitude, for he keeps himself under control in very trying circumstances in this world in the hope of winning the approval of his Lord and in the expectation of gaining permanent benefits in the Hereafter: so he fights with fortitude every temptation to sin.

(40) That is, if others do evil to them, they do not do evil in return but do good instead. They do not fight mischief with mischief but with virtue. Howsoever unjust one may be to them, they do justice in every case. Likewise, they remain truthful and honest even in the case of those who tell lies against them and show dishonesty towards them.

There is a tradition of the Prophet (peace be upon him) to the same effect: You should not imitate others in your conduct towards other people, for it is wrong to say: We will do goodness to others, if they do goodness to us and we will do injustice to them if they are unjust to us. On the other hand, you should follow this principle: If others do goodness to you, you should do goodness to them, but if they do evil to you, you should not be unjust to them.

There is another tradition, which begins with the words: My Lord has bidden me to do nine things. Four of these things are, I should behave justly towards everyone whether I am pleased or offended with him. I should render the right even of the one who violates my rights. I should pay the dues even of the one who depraves me of my due. I should forgive the one who has been unjust to me. There is yet another tradition to the same effect: Don’t be faithless even to the one who has been faithless to you. There is also a saying of Umar that amounts to the same thing: The best way of punishing the one, who does not fear God in his dealings with you, is that you should fear God in your dealings with him.

جَنّٰتُ عَدۡنٖ يَّدۡخُلُوۡنَهَا وَمَنۡ صَلَحَ مِنۡ اٰبَآئِهِمۡ وَاَزۡوَاجِهِمۡ وَذُرِّيّٰتِهِمۡ وَالۡمَلٰٓئِكَةُ يَدۡخُلُوۡنَ عَلَيۡهِمۡ مِّنۡ كُلِّ بَابٍ ﴿۲۳﴾

(13-23) - the Ever-lasting Gardens which they shall enter and so shall the righteous from among their fathers, and their spouses, and their offspring. And angels shall enter unto them from every gate, and say:

سَلٰمٌ عَلَيۡكُمۡ بِمَا صَبَرۡتُمۡ فَنِعۡمَ عُقۡبَى الدَّارِ ۝٢٤

(13-24) "Peace be upon you. (41) You merit this reward for your steadfastness." How excellent is the ultimate abode!

(41) This implies two things. The angels will come in large numbers from every side and give them this good news: Now you have come to a place where there is peace for you. Here you are immune from every affliction, every trouble, every hardship, and every danger and worry. (For details see (E.N. 29 of Surah Al-Hijr).

وَالَّذِيۡنَ يَنۡقُضُوۡنَ عَهۡدَ اللّٰهِ مِنۡۢ بَعۡدِ مِيۡثَاقِهٖ وَيَقۡطَعُوۡنَ مَاۤ اَمَرَ اللّٰهُ بِهٖۤ اَنۡ يُّوۡصَلَ وَيُفۡسِدُوۡنَ فِى الۡاَرۡضِ اُولٰٓئِكَ لَهُمُ اللَّعۡنَةُ وَلَهُمۡ سُوۡٓءُ الدَّارِ ۝٢٥

(13-25) As for those who break the covenant of Allah after firmly confirming it, who cut asunder the ties that Allah has commanded to be joined, and who create corruption in the land: Allah's curse shall be upon them and theirs shall be a wretched abode (in the Hereafter).

اَللّٰهُ يَبۡسُطُ الرِّزۡقَ لِمَنۡ يَّشَآءُ وَيَقۡدِرُ ۚ وَفَرِحُوۡا بِالۡحَيٰوةِ الدُّنۡيَا ؕ وَمَا الۡحَيٰوةُ الدُّنۡيَا فِى الۡاٰخِرَةِ اِلَّا مَتَاعٌ ۝٢٦

(13-26) Allah grants the provision to whomsoever He wills abundantly and grants others in strict measure. (42) They exult in the life of the world, although compared with the Hereafter, the life of the world is no more than temporary enjoyment.

(42) This verse refutes the wrong criterion by which the disbelievers of Makkah (and all other disobedient people of the world) judged whether one was or was not a favorite of God. They judged a man’s worth by his wealth and worldly prosperity and not by his faith and righteous conduct. They thought that the one

who was enjoying all the good things of life was a favorite of God, even if he had erroneous beliefs and did wicked deeds. On the other hand, they considered the one who was poor and indigent to be under the wrath of God, even though he was righteous. That is why in their judgment the chiefs of the Quraish were far superior to the followers of the Prophet (peace be upon him). They would say, "You can see for yourselves that God is with the chiefs of the Quraish.

In this verse, Allah has warned them that they are absolutely wrong in drawing such a conclusion from the worldly conditions of the people. Allah gives His provision to the people abundantly or sparingly for reasons different from those which they presumed and richness or poverty is no criterion by which to judge the worth of people. The real criterion of judging the worth of people is their beliefs and deeds. The one, who has righteous beliefs and does good deeds, shall be higher in rank than the one who has wrong beliefs and does evil deeds. Thus the real criterion is the quality of his deeds and not the possession or the lack of wealth.

وَ يَقُوۡلُ الَّذِيۡنَ كَفَرُوۡا لَوۡ لَاۤ اُنۡزِلَ عَلَيۡهِ اٰيَةٌ مِّنۡ رَّبِّهٖ ؕ قُلۡ اِنَّ اللّٰهَ
يُضِلُّ مَنۡ يَّشَآءُ وَ يَهۡدِىۡۤ اِلَيۡهِ مَنۡ اَنَابَ ۖ﴿۲۷﴾

(13-27) Those who have rejected (the message of Muhammad) say: "Why has no sign been sent down upon him from his Lord?" (43) Tell them: "Allah lets go astray those whom He wills, and guides to Himself those who turn to Him."44

(43) Please also keep in view the answer that has been given to this question in (Ayat 7).

(44) This is the answer to their question. It is not due to the lack of signs that they were going astray, but it is the lack of any desire in them to seek right guidance. For Allah does not force one to follow the right way, if he deliberately turns away from it. He lets such persons wander on the wrong ways they choose to wander. Nay, even all those things that should serve as a means to guidance for a seeker of truth become the means of deviation

for the one who seeks deviation. So much so that the light which helps show the way to the former, dazzles the eyes of the latter. This is how Allah leads astray a person.

This answer to the demand of a sign is matchless in its eloquence. It says to them: O misguided people, it is not due to the lack of signs that you are not finding the right path, but it is due to the lack of any desire in you for it. You do not see any of the countless signs that are scattered all around you because you have no desire to go to the right way. How can then any sign be helpful to you? For you would not see any of those signs. However those, who seek the right way to Allah, see these signs and find the right way with their help.

اَلَّذِيۡنَ اٰمَنُوۡا وَتَطۡمَئِنُّ قُلُوۡبُهُمۡ بِذِكۡرِ اللّٰهِ ؕ اَلَا بِذِكۡرِ اللّٰهِ تَطۡمَئِنُّ الۡقُلُوۡبُ ﴿۲۸﴾

(13-28) Such are the ones who believe (in the message of the Prophet) and whose hearts find rest in the remembrance of Allah. Surely in Allah's remembrance do hearts find rest.

اَلَّذِيۡنَ اٰمَنُوۡا وَعَمِلُوا الصّٰلِحٰتِ طُوۡبٰى لَهُمۡ وَحُسۡنُ مَاٰبٍ ﴿۲۹﴾

(13-29) So those who believe (in the message of the Truth) and do good are destined for happiness and a blissful end.

كَذٰلِكَ اَرۡسَلۡنٰكَ فِىۡۤ اُمَّةٍ قَدۡ خَلَتۡ مِنۡ قَبۡلِهَاۤ اُمَمٌ لِّتَتۡلُوَا عَلَيۡهِمُ الَّذِىۡۤ اَوۡحَيۡنَاۤ اِلَيۡكَ وَهُمۡ يَكۡفُرُوۡنَ بِالرَّحۡمٰنِ ؕ قُلۡ هُوَ رَبِّىۡ لَاۤ اِلٰهَ اِلَّا هُوَ ؕ عَلَيۡهِ تَوَكَّلۡتُ وَاِلَيۡهِ مَتَابِ ﴿۳۰﴾

(13-30) Thus have We sent you as a Messenger (45) to a community before which many other communities have passed away that you may recite to them whatever We have revealed to you. And yet they deny the Lord of Mercy. (46) Say to them: "He is my Lord, there is no god but Him. In Him I have placed all my trust and to Him I shall return."

(45) That is, in this way that We have not given you a sign they demanded.

(46) That is, instead of serving that most Compassionate Lord, they are discarding His service and setting up other partners in His attributes, powers, rights and giving thanks to others for His blessings.

وَلَوْ اَنَّ قُرْاٰنًا سُيِّرَتْ بِهِ الْجِبَالُ اَوْ قُطِّعَتْ بِهِ الْاَرْضُ اَوْ كُلِّمَ بِهِ الْمَوْتٰى ؕ بَلْ لِّلّٰهِ الْاَمْرُ جَمِيْعًا ؕ اَفَلَمْ يَايْـَٔسِ الَّذِيْنَ اٰمَنُوْۤا اَنْ لَّوْ يَشَآءُ اللّٰهُ لَهَدَى النَّاسَ جَمِيْعًا ؕ وَلَا يَزَالُ الَّذِيْنَ كَفَرُوْا تُصِيْبُهُمْ بِمَا صَنَعُوْا قَارِعَةٌ اَوْ تَحُلُّ قَرِيْبًا مِّنْ دَارِهِمْ حَتّٰى يَاْتِيَ وَعْدُ اللّٰهِ ؕ اِنَّ اللّٰهَ لَا يُخْلِفُ الْمِيْعَادَ ﴿۳۱﴾

(13-31) And what would have happened were a Qur'an to be revealed wherewith mountains could be set in motion, or the earth cleft, or the dead made to speak? (47) (To show such signs is not at all difficult for) everything rests entirely with Allah. (48) So, do not the people of faith (still look forward to such a sign in response to the demand of the unbelievers and) despair as a result of knowing that had Allah so willed, He could have guided all to the Truth. (49) Misfortune continues to afflict the unbelievers on account of their misdeeds, or to befall on locations close to their habitation. This will continue until Allah's promise (of chastisement) is fulfilled. Indeed Allah does not go back upon His promise.

(47) This verse has been addressed to the believers who were feeling uneasy that no such sign was being sent as was demanded by the disbelievers. They thought that such a sign would convince the disbelievers and they would accept Islam. Therefore when no such sign was sent, they became all the more uneasy for the lack of the fulfillment of the demand that gave rise to doubts about the Prophethood of the Messenger (peace be upon him). The question posed in this verse is meant to remove that uneasiness of the Muslims. It is like this: Do you think that they would have embraced Islam if such and such signs had been shown to them all of a sudden along with a Surah of the Quran? Are you under the delusion that they are quite ready to accept Islam and are waiting only for such a sign? Do you think that those people who have failed to see the light of the truth in the teachings of the Quran, in the phenomena of the universe, in the

pure and spotless life of the Prophet (peace be upon him) and in the wonderful change in the lives of his companions, would see the light of the truth in the moving of the mountains, in the cleavage of the earth and in the coming out of the dead from the graves?

(48) "But to Allah belongs the command entirely" and He can show any sign if He so desires. He is not showing any sign for it does not fit in the scheme laid down for the guidance of man. As the real object is to show guidance to mankind through the Prophet and not to compel them to believe in the Prophethood of a Prophet, He desires that the people should gain guidance by thinking and observing wisely and not by seeing signs.

(49) That is, if the object had been to make human beings believers even without consciously understanding it, Allah could have created them believers by birth.

وَ لَقَدِ اسۡتُہۡ زِئَ بِرُسُلٍ مِّ قَ لِکَ فَاَمۡلَیۡتُ لِلَّذِیۡ نَ کَفَرُوۡ ا ثُمَّ اَخَذۡتُہُمۡ فَکَیۡفَ کَانَ عِقَابِ ﴿۳۲﴾

(13-32) Surely the Messengers before you were ridiculed, but I always initially granted respite to those who disbelieved, and then I seized them (with chastisement). Then, how awesome was My chastisement!

اَفَمَنۡ ہُوَ قَآئِمٌ عَلٰی کُلِّ نَفۡسٍۭ بِمَا کَسَبَتۡ وَ جَعَلُوۡا لِلّٰہِ شُرَکَآءَ ؕ قُلۡ سَمُّوۡہُمۡ ؕ اَمۡ تُنَبِّـُٔوۡنَہٗ بِمَا لَا یَعۡلَمُ فِی الۡاَرۡضِ اَمۡ بِظَاہِرٍ مِّنَ الۡقَوۡلِ ؕ بَلۡ زُیِّنَ لِلَّذِیۡ نَ کَفَرُوۡ ا مَکۡرُہُمۡ وَ صُدُّوۡا عَنِ السَّبِیۡلِ ؕ وَ مَنۡ یُّضۡلِلِ اللّٰہُ فَمَا لَہٗ مِنۡ ہَادٍ ﴿۳۳﴾

(13-33) Is it, then, in regard to Him Who watches over the deeds of every person (50) (51) that they are acting blasphemously by setting up His associates? Tell them: "Name those associates (if Allah Himself has made them His associates)! Or are you informing Allah of something the existence of which He does not even know?" Or do people arbitrarily utter empty words? (52) Indeed, their foul contriving (53) has been made to seem fair to the unbelievers and they have been barred from finding the Right

Way. (54) Whomsoever Allah lets go astray will have none to guide him.

(50) That is, they are so audacious that they set up partners with Allah Whose knowledge is All-Comprehensive and Who is aware of even the minutest details of the good and bad actions of each individual.

(51) These are the audacious things they do. They ascribe partners and equals to Him. They believe that some of His creatures are a part and parcel of His Being, and have attributes and rights like Him. They presume that they shall not be called to account for whatever they do, even though they live in His kingdom.

(52) That is, you give empty names to the partners you ascribe to Him for you have no real knowledge about them. For you could get this knowledge only in one of the three following ways.
First, you might have received some authentic information that Allah had made such and such people as His partners in His attributes, powers and rights. If it is so, let us also know their names and the source of your information.

Second, the possibility that Allah might have remained ignorant that some beings have become His partners. Therefore you are going to inform Him about this. If it is so, say it clearly in so many words so that it may be decided whether there are some foolish people who can believe in such a nonsensical claim.

Third, obviously the above two suppositions are absurd. Therefore the only alternative is that, you are ascribing partners to Him without any rhyme or reason, and you, without any knowledge, make one the relative of God, another the hearer of supplications, and still another the helper and fulfiller of certain needs and the ruler of a certain region etc.

(53) Shirk has been called fraud because none of the angels, spirits, saints, heavenly bodies, to whom they ascribe divine

attributes and powers or render divine rights, ever claimed to possess these attributes or powers. Neither did they ever demand these rights from the people nor told the people that they would fulfill their desires and wants if they would perform some rituals of worship before them. As a matter of fact, some clever people invented these gods in order to practice willful deception and dishonesty so that they might wield powerful influence over the common people and exploit them and deprive them of a part of their hard earned possessions. Accordingly, they made the common people credulous followers of the gods of their inventions and set themselves up as their representatives to get money, etc. from them by this fraud.

The second reason why shirk has been called fraud is that a worldly man pretends to believe in it not because he wants to believe in it but in order to free himself from all moral restraints to enable him to lead an irresponsible life of greed and lust.

The third reason is given below in(E. N. 54).

لَهُمۡ عَذَابٌ فِی الۡحَیٰوۃِ الدُّنۡیَا وَ لَعَذَابُ الۡاٰخِرَۃِ اَشَقُّ ۚ وَ مَا لَهُمۡ مِّنَ اللّٰهِ مِنۡ وَّاقٍ ﴿۳۴﴾

(13-34) They shall suffer chastisement in the life of the world, and surely the chastisement of the Hereafter is even more grievous. None has the power to shield them from (the chastisement of) Allah.

مَثَلُ الۡجَنَّةِ الَّتِیۡ وُعِدَ الۡمُتَّقُوۡنَ ؕ تَجۡرِیۡ مِنۡ تَحۡتِهَا الۡاَنۡهٰرُ ؕ اُکُلُهَا دَآئِمٌ وَّ ظِلُّهَا ؕ تِلۡکَ عُقۡبَی الَّذِیۡنَ اتَّقَوۡا ۟ وَّ عُقۡبَی الۡکٰفِرِیۡنَ النَّارُ ﴿۳۵﴾

(13-35) And such will be the Paradise promised to the God-fearing: rivers will flow beneath it, its fruits will be eternal, and so will be its blissful shade. That is the ultimate destiny of the God-fearing while Fire is the destiny of the unbelievers.

وَ الَّذِیۡنَ اٰتَیۡنٰهُمُ الۡکِتٰبَ یَفۡرَحُوۡنَ بِمَاۤ اُنۡزِلَ اِلَیۡکَ وَ مِنَ الۡاَحۡزَابِ مَنۡ یُّنۡکِرُ بَعۡضَهٗ ؕ قُلۡ اِنَّمَاۤ اُمِرۡتُ اَنۡ اَعۡبُدَ اللّٰهَ وَ لَاۤ اُشۡرِکَ بِهٖ ؕ اِلَیۡهِ اَدۡعُوۡا وَ اِلَیۡهِ مَاٰبِ ﴿۳۶﴾

(13-36) Those upon whom We bestowed the Scriptures earlier rejoice at the Book revealed to you, while there are also some among different groups that reject part of it. Tell them: "I have only been commanded to serve Allah and not to associate anyone with Him. To Him do I call, and to Him is my return." (55)

(55) This is in reply to a specific objection which was then raised by the disbelievers. They would say: If he has brought the same message that was brought by the Messengers before him (as he claims), why don’t the Jews and the Christians who are the followers of the former Prophets come forward and welcome it? The verse answers the objection and says that the true followers of the former Prophets really rejoice in the message of the Quran, but the false ones have been offended by it. Then it asks the Prophet (peace be upon him) not to worry at all about this, saying: O Prophet, you should not mind at all whether they are pleased or offended by it. Tell them plainly that this is the guidance I have received from my Lord and I will follow it at all costs.

وَ كَذٰلِكَ اَ نۡزَلۡ ٰ حُ مًا عَرَبِيًّا ؕ وَ لَئِنِ اتَّبَعۡتَ اَهۡوَآءَهُم بَعۡ دَ مَا جَآءَكَ مِنَ الۡعِلۡمِ ۙ مَا لَكَ مِنَ اللّٰهِ مِنۡ وَّلِيٍّ وَّ لَا وَاقٍ ﴿۳۷﴾

(13-37) And it is with the same directive that We revealed to you this Arabic Writ. Were you indeed to follow the vain desires of people after the true knowledge has come to you, none will be your supporter against Allah, and none will have the power to shield you from His punishment.

وَ لَقَدۡ اَرۡسَلۡنَا رُسُلًا مِّنۡ قَبۡلِكَ وَ جَعَلۡنَا لَهُمۡ اَزۡوَاجًا وَّ ذُرِّيَّةً ؕ وَ مَا كَانَ لِرَسُوۡلٍ اَنۡ يَّاۡتِىَ بِاٰيَةٍ اِلَّا بِاِذۡنِ اللّٰهِ ؕ لِكُلِّ اَجَلٍ كِتَابٌ ﴿۳۸﴾

(13-38) We indeed sent many Messengers before you and We gave them wives and children; [56] and no Messenger had the power to produce a miraculous sign except by the command of Allah. [57] Every age has its own (revealed) Book.

(56) This is the answer to another objection. The disbelievers said that he could not be a Prophet of Allah because he has wives and children, for they argued that Prophets had nothing to do with carnal desires.

(57) This is the answer to yet another objection: Had he been a true Prophet, he would have shown a sign like the shining hand and the miraculous staff of Prophet Moses or he would have restored sight to the blind or cured lepers like Prophet Jesus, or brought a sign like the she camel of Prophet Salih. (peace be upon them all). The answer is this: None of the former Messengers had any power to show any sign nor has this Prophet (peace be upon him). Allah showed a sign whenever and through whomsoever He considered it to be necessary and will show any sign whenever He will consider it necessary and that I have not claimed to possess any such power that such a demand might be made from me.

يَمۡحُوا اللّٰهُ مَا يَشَآءُ وَ يُثۡبِتُ ۚ وَ عِنۡدَهٗۤ اُمُّ الۡكِتٰبِ ﴿۳۹﴾

(13-39) Allah effaces whatever He wills and retains whatever He wills. With Him is the Mother of the Book. [58]

(58) This is the answer to another objection raised against the revelation of the Quran. The disbelievers said: What was the need of this new Book, when there already had existed the former revealed Books? You say that this need has arisen because the former Books have been tampered with; therefore Allah has abrogated them and commanded that this new Book should be followed. This position you have taken is wrong for how can anyone tamper with the Book of Allah and how is it possible that any Book of Allah might be tampered with? Why did not Allah protect these Books from such things as these? You say that this Book has been revealed by the same Allah Who revealed the Torah and the Gospel. How is it then that your way is different from that of the Torah? You consider certain things lawful while they are unlawful according to the Torah, etc. etc. Detailed answers to these objections have been given in other Surahs but here only a brief and comprehensive answer has been given to them.

The Arabic word Umm-ul-Kitab literally means the Mother Book, that is, the Original Book which is the source and origin of all the revealed Books.

وَ اِ مَّا نُرِيَنَّكَ بَعۡ ضَ الَّذِ نَعِدُ هُمۡ نَتَوَفَّيَنَّكَ فَاِنَّمَا عَلَيۡكَ الۡبَلٰغُ وَ عَلَيۡنَا الۡحِسَابُ ﴿۴۰﴾

(13-40) (O Prophet), whether We make you see a part of the punishment that We have threatened them with come to pass during your life-time, or We take you away before that happens, your duty is no more than to convey the Message, and it is for Us to make a reckoning. (59)

(59) This is to console the Prophet (peace be upon him), as if to say: O Prophet, you need not concern yourself as to the end of these disbelievers who have rejected the truth. You should go on performing with peace of mind the mission that has been entrusted to you and leave it to Us to give them suitable punishment. Though this has been addressed to the Prophet (peace be upon him), it is obvious that it is really meant to warn the opponents of the truth, who were demanding definitely from the Prophet (peace be upon him) by way of a challenge to bring about the scourge about which threats were being held out to them.

اَوَ لَمۡ يَرَوۡا اَنَّا نَاۡتِى الۡاَرۡضَ نَنۡقُصُهَا مِنۡ اَطۡرَافِهَا ؕ وَ اللّٰهُ يَحۡكُمُ لَا مُعَقِّبَ لِحُكۡمِهٖ ؕ وَ هُوَ سَرِيۡعُ الۡحِسَابِ ﴿۴۱﴾

(13-41) Do they not see that We are advancing in the land, diminishing it by its borders on all sides? (60) Allah judges, and no one has the power to reverse His judgement. He is swift in reckoning.

(60) “We are advancing in the land.” This is a very subtle way of warning the opponents of the truth. The fact that Our message is spreading fast in Arabia. It does, in fact, mean that We Ourselves are advancing very fast in the country against you for We are with those who are carrying Our message. “Diminishing it from its outlying borders.” We are causing the influence of Islam to spread fast in the land and are thus reducing the boundaries of the influence of its opponents. Are not these things the portents of their coming disaster?

وَقَدۡ مَكَرَ الَّذِيۡنَ مِنۡ قَبۡلِهِمۡ فَلِلّٰهِ الۡمَكۡرُ جَمِيۡعًا ؕ يَعۡلَمُ مَا تَكۡسِبُ كُلُّ نَفۡسٍ ؕ وَسَيَعۡلَمُ الۡكُفّٰرُ لِمَنۡ عُقۡبَى الدَّارِ ﴿۴۲﴾

(13-42) Those who lived before them also devised many a plot, (61) but the master plot rests with Allah. He knows what everyone does. The deniers of the truth will soon come to know whose end is good.

(61) That is, these people, who are now devising schemes to defeat the message of the truth, do not take a lesson from the sad end of the people who devised similar schemes before them to suppress the voice of the truth by falsehood, fraud and persecution.

وَيَقُوۡلُ الَّذِيۡنَ كَفَرُوۡا لَسۡتَ مُرۡسَلًا ؕ قُلۡ كَفٰى بِاللّٰهِ شَهِيۡدًا بَيۡنِىۡ وَبَيۡنَكُمۡ وَمَنۡ عِنۡدَهٗ عِلۡمُ الۡكِتٰبِ ﴿۴۳﴾

(13-43) The unbelievers claim that you have not been sent by Allah. Tell them: "Allah is sufficient as a witness between me and you; and so also do those who know the Scriptures." (62)

(62) That is, everyone who has the knowledge of the divinely revealed Books will bear witness to the fact that my teachings are the same that were imparted by the former prophets.